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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

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JANUARY, 1903.

NO. 1.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

MEETINGS in behalf of Indian child-widows and their re-marriage are to be held in Benares, India. The subject is to be argued by distinguished Hindus, and "the Maharajas of Benares, Darbhanga, and Ajudhya and Maharaja Sir Jotundro Mohun Tagor, K. C. S. I., of Calcutta, will preside. Three Englishmen, well versed in the Sanskrit language, will become umpires."

It is to be hoped that this agitation is a sign of the times, and that a new opportunity is dawning for this class of women envired by the pernicious customs of centuries.

AN edict promulgated in China that sons of Manchus and Mongols should be sent out of the country for foreign study has led to an extraordinary demand for the Word of God. Rev. John R. Hykes, D.D., the agent of the American Bible Society, states: "One Government college has applied for a grant for fifty Bibles for the use of its students. One of the signs of the times is a remarkable movement to make a retranslation of the Bible with the view of putting it into what they consider a more worthy literary form. This work is now in progress with imperial sanction. It is hoped

to acquaint the official class with the Bible and remove prejudice against it, and thereby against Christianity."

ENGLISH is becoming a popular language in China, and Mission Societies are more and more introducing it in the curriculum of colleges and schools. The London Mission has opened in Tientsin a reading-room and book depôt where Chinese and English books may be sold.

"It is imperatively necessary to provide good Christian literature now, that this new army of readers may not know other and evil literature. Soon such a work will pay its way."

ONE of the signs of an awakening in India is found in the social reform work of Pundit Viresalingam, who with his wife has established a Widows' Home in Madras. It is to be deplored that the movement is not Christian, as these reformers are connected with the Brahmo Church, but so fully do they believe that prayer is essential that they have established a Prayer Somaj, held weekly. Idol-worship and the transmigration of souls are denounced by them, and they decry caste distinctions.

IN imitation of our Young Men's Christian Association and to subvert its rapid success, Buddhists established, some years ago, a similar institution in Tokio, Japan. Ten students reside in the rooms set apart for them, and a chapel containing an image of Buddha attracts followers of his tenets, while reading-rooms and tennis courts form unusual attractions.

"FEAR is the complete inversion of trust. It is a belief in the power of evil, in the supremacy of evil over good. God does not create nor perpetrate evil, for evil is but our own perversion of good."



ONE OF OUR HINDU PUPILS.

IN EASTERN LANDS

INDIA—ALLAHABAD.

OUR MAGIC-LANTERN PARTY.

By MISS ELLEN H. TODD.

THE evening set apart as a magic-lantern entertainment for our zenana ladies was hot indeed, but at half-past five in the afternoon several garis drove up before our door. Tardiness is a common failing of the people of India, yet here were our visitors arriving more than an hour before the appointed time. You would have been amazed to see ten or twelve women and children alight from a two-seated conveyance, while on the top and back of the gari were the servants. One party after another arrived in quick succession, until we began to wonder how we could accommodate comfortably all who came.

We gathered the children in the garden and played games with them, and it was a pretty sight to watch them in their varied and bright-colored costumes, some shy and quiet, others as merry and noisy as our little ones at home. It was to be regretted that all the Bengali children were not dressed in their graceful costume, but many parents

are inclining to English fashion, and the transition is not pleasing. One pretty little girl wore a black satin and jet bonnet with strings, suitable for an elderly woman. Amusing as it would be to describe some of the remarkable combinations, I will only add that Bengali fashion dictates that a *baby* must be dressed in black silk when arrayed for an especial occasion.

One little girl not yet three, Shoshan by name, was dressed in simple white muslin, and as we want your prayers for her and her mother, I must tell you a little about her. She is unusually bright for her age, and has such natural ways it is a delight to talk to her. Think of a heathen child of three being able to tell the story of Christ's early life, and to answer many questions on His temptation in the wilderness and His stilling the tempest, and then you can understand why we long to have her love Him. She can recognize pictures of animals and give their names in English, and as she has remarkable health, we trust this development of intelligence is not too great for her physical endurance.

You would quickly single out her mother, with a fine, strong face, who, though richly dressed in Bengali costume, was marked by the absence of jewelry, with which the women of her class were profusely decorated, her only ornament being a plain bracelet, which answers for the wedding-ring worn by Europeans. It is deeply significant that this bracelet is of iron, although those who can afford it have it washed with gold.

Her husband is a most prejudiced, conservative Hindu; but he loves his wife so devotedly that he allows her to visit us. In her case, as in that of many another Bengali woman, she is very dependent upon her husband as the head of the family; and as there is little sympathy from him in religious matters, it is difficult for her to confess Christ openly, although she may secretly believe on Him. This woman has declared that her little girl shall not be married while a child, but she is to receive a fine education.

It was difficult to move about amid the gaily dressed throng, for, counting the children, there were nearly two hundred guests. You would quickly notice the few widows present, dressed in their plain white saris and wearing no jewelry. We felt it was a great advance to have even these few present, as

they dread being treated with scorn by the other women. One of these widows was the wealthiest woman in the room, as in her own right she possesses one hundred thousand lacs of rupees. How we wish that she could be induced to devote some of her money to Hindu widows, whose condition is so pitiable!

With difficulty we seated our numerous guests, and secured the quiet needed for the explanation of our magic-lantern pictures. When each picture disappeared little Shoshan's voice was heard asking: "Where has Jesus gone?" and she was much disturbed as the last was shown. No refreshments were served, as caste would have prevented any guest from partaking, and great astonishment was expressed when three children took a little water. One of them was told she had better remain in our Mission Home, as she had broken her caste. The *Dai*, from our Bengali school, who lives near, brought water for the majority of the guests.

One very high-caste Hindu lady came with her child, and we trust as this was a great victory for us, that her example may be followed by others at our next entertainment. She presented Miss May with two rupees, which was counted as a donation to our work. We were most anxious to hear later how the women had enjoyed the evening, as the crowd was so great we might inadvertently have neglected some guests, and the heat was so oppressive we feared great discomfort, and perhaps illness of the children. You may appreciate what a relief it was to hear that all were pleased and wished to visit us again. One woman expressed her pleasure in a long Bengali poem, and others said the crowd gave them more confidence that they were not doing anything strange in accepting our invitation.

Do not think that it was an easy matter to have such a gathering, for one of our missionaries, whose pupils formed a large majority, expended much time and pains in gaining the consent of the husbands or powerful relatives. Arrangements had to be most carefully made that parties living in one neighborhood should come together. Doubtless many had to endure much reproach because they dared to come. A lady who called last year in the daytime was so tormented by the women of her house, that she left her home for a few weeks to live with

other relatives. Strange to say, these very persecutors attended our first zenana party, and we hope to win them all in time. We believe that God can use these gatherings as a means of real blessing, and we ask your prayers that we may be shown how to make the most of these opportunities for the highest good of our women.

INDIA—SIMLA.

VACATION INTERESTS.

By MISS EDITH H. MAY.

IN some ways my summer holidays have been happier than any I have spent in India, because of God-given opportunities for service. As we parted for our holidays we prayed especially that during our weeks of rest we might have a fresh vision of Christ and of His thoughts for us and our work, and also might be used of Him as He gave opportunity. And God answered our prayer.

With a friend I took rooms in a little cottage about two miles out of Simla, in the pine woods, and we found the nook a delightful place, giving us the rest of body and mind that we needed.

Just below is a little village with its two or three native shops, its cottages, where live the hill people with their cows and buffaloes, and two or three better houses, where young Babus, both Punjabi and Bengali, employed in the government offices, have their living quarters.

A few days after our arrival Miss Roderick and I went down to the village, taking with us some Gospels and tracts, some of which we sold and distributed, and we entered into conversation with the young Babus and offered to lend them some English books, an offer which they gladly accepted. I had brought with me some of Moody's Colportage Series, having such young men in mind. The day following they came for the books, and the next day one of these young men wrote us a letter which showed us that he was hungering after better things. So we invited him to come and see us, and he came, bringing two friends with him. This led to our forming a little Bible class in English for any of the young men boarding in the village who wanted to read the Bible. They came after working hours three times a week, our numbers varying from five to



SIPPI FAIR.

one, and we read St. Luke's Gospel. The class was very informal, each one being free to ask questions, two members seeming really desirous to know the truth. One of them had never seen a Bible until we put one into his hands.

Miss Roderick and I have made friends with the village people and have become especially interested in a Mohammedan family, the father being clerk to the native Rajah to whom the village belongs. The baby was very ill with dysentery, and the means we used for its relief and Dr. Alice L. Ernst's visit also were blessed by God to its recovery, and this did much to open the doors of the house fully to us. I taught the oldest little girl, a child of eleven, to read Urdu, and she is so bright and quick that she is already able to read sentences, and I am hoping to place in her hands a simple *Life of Christ*. The Munshi himself is now reading his Bible.

A milkman's boy came to us regularly for a week, and we began teaching him his Hindi alphabet while sitting on the hillside. He learned John iii., 16, also perfectly, but he was sent away and we have not seen him for some time. He had one of those child-

like, receptive natures which seem almost naturally to turn to God. One day, when I was trying to explain to him how God alone should be worshipped and how He cares for us, he said to me: "Many people say God is away up there in Heaven, and they put Him very far away. I like to think of Him as here, close to me."

One evening we had a fine gathering to see views on the life of Christ, Mr. Potter, the Baptist missionary stationed in Simla, having brought his magic-lantern. The young men who studied the Bible with us had announced the service and gathered the people together on the little plateau on which the village stands. Miss Roderick also went once a week to Simla to visit among the Bengali families there.

A fine opportunity was given us at the Sippi fair, about seven miles out of Simla, on native territory, a fair renowned for the fact that the village men used often to go there to buy their wives. How much this traffic goes on there now it would be difficult to say. We left our rickshas on the main road and followed the crowd of gayly dressed native women and men who were wending their way down the steep road leading to

Sipi. From below came the sound of drums and other native musical instruments. On reaching the fair grounds we found the usual sweetmeat booths, the venders of jewelry, etc., which you see in every fair; but the attraction of the place was evidently the embankment, amphitheatre-like in shape, upon which were grouped the women. They wore their richest colored garments and were bedecked with gold and silver ornaments, and I can truly say that I had never seen a group of such handsome women and girls. Only one's heart ached at the thought of what might be the lot of some of them.

At some distance opposite the embankment a canopy had been erected, under which the Rajah was to receive his guests, and soon we saw his gayly caparisoned elephant arriving on the scene. A little to one side was the small hut of the Baptist missionary, who with two of his catechists had come down to do what Gospel work he could. Close by, with his books spread out on a mat before him on the ground, sat his colporteur. A little farther still was a square wooden temple. Only twice in the year, I believe, is the god brought out of his temple and Sipi fair day is one of those occasions. So we saw the god, a little doll disappearing in its draperies, out on a stand. Its worshippers as they came up would leave their gifts of money before him, his priest being close at hand, and tie scraps of white or red rags on the temple balustrade. Some brought goats for sacrifice, and we saw these poor creatures slain, the head being set apart as the priest's portion. One, the head man in his village, offered up a goat in order to fulfil a vow made some months ago, if the place be preserved from plague. Speaking of these sacrifices, I have been interested in finding some of these village men worshipping only one god and offering sacrifices of goats to him, in order to receive forgiveness of sin. The idea of a need of a *sacrifice* seems quite clear in their minds.

We joined some of our friends of the Presbyterian Mission and divided our Gospels and other books and tracts with them, and spent the afternoon going about among the people selling and distributing books and having conversations with various ones. We sold and gave away all we had taken with us, and then helped the colporteur in disposing of his stock. I was introduced to the Rajah, and, although he had pre-

viously refused to let me visit his wives in his palace (so-called), still he accepted from me a Testament and some books for his little girl, who can read.

Perhaps one of the incidents that brought me most pleasure was meeting again a wee native girl of five perhaps, with whom we talked a few days before on Jacko Hill; such a chatterbox we had then found her to be, as she had told us about her family, etc. Then suddenly she said: "Do you know, on top of this hill Jacko has a monkey called Rajah, who is so big, *so* big that one day he ate up a milkman with his milk-pail!" As I remonstrated and told her that little girls should not tell lies, her face became solemn, and she said emphatically, "Gás ka garu" (I swear by the cow) "it's true," and she was so earnest that I surmised that the lie was probably not hers but her mother's, and that the story had been told to keep her from climbing to the top of the hill where are monkeys. I had asked her that day who made the trees under which we were sitting, and she had answered with the greatest assurance that they came of themselves, that she *knew* this, because in their garden some small plants were just coming up from the ground and these her father had told her would grow to be trees, and as her father had not put the plants there, of course they came themselves. Before she left us that afternoon hugging some sweets, she had, however, heard that God made the trees and that He was to be worshipped. We met the child again at the Sipi fair, and then we had the opportunity of speaking to the entire family. One of the women of the party presented me with eight annas for our work. As I found that she could read, I gave her a copy of the *Life of Christ*. It is such a joy to be able to place the Gospel in the hands of the people and to believe that God's Word will do its work.

A quotation from Campbell Morgan's *God's Method with Man* has come to me with a message of great hopefulness during the past days: "In our present dispensation, the Spirit of God is doing a twofold work. He is selecting the members of the Church of Christ, but He is doing infinitely more. He is preparing the whole earth for the return of the King, as in every land He works through the disciples of Christ, undermining false institutions and evil systems of religion, and thus preparing the hearts of men."

HOME NOTES.

TRUE CONDITIONS.

STANDING at the entrance of the art galleries of the Old World, and catching glimpses of the marvels of genius to be revealed, one is touched with a feeling almost of awe at what of beauty and inspiration to higher living may be gained in dwelling on the lofty ideals of the Masters of the ages. Analogous to this, is the feeling which presses upon one at the opening of a new year, with its rare possibilities dawning upon us, and its priceless opportunities close at hand. Day by day they grow in richness of purpose and fulfilment if we regard them aright.

Our Union Society entered, last November, its *forty-third* year, and looking forward, we are convinced that it should be one productive of richest results, for methods have been perfected, plans matured, and experiments justified.

Realizing that responsibilities of no light weight are pressing as never before, the conviction forces itself upon us that of ourselves nothing can be accomplished without fervent, prevailing prayer, and the question before us is, what conditions does this involve? A most helpful article, called "Dead-Letter Prayer," appeared in a recent number of *The Christian*, from which we give a few points as hints to our understanding of this vast subject.

"Some prayers are answered as with telegraphic haste, others as by slow postal delivery; many, alas! as through a dead-letter office, return to us again. Sometimes the best reply that God can give to our petitions is not to respond to them at all. At other times, we do not recognise the answer, because it takes a form widely different from that for which we looked; the All-wise God 'having provided some better thing for us.'

"Why does so much prayer apparently fail of result? First, perhaps, because the time of answer is not yet; second, certainly, because too frequently the conditions of prevailing prayer are not fulfilled. Let us briefly examine some of these, remembering that most of Scripture's promises in regard to prayer refer to spiritual rather than temporal blessings.

"1. *According to His will* (1 John v., 14).—

'Ye ask, and receive not, because ye ask amiss' (Jas. iv., 3). Arrows wrongly feathered must ever miss their mark. Self-seeking—and in its worst form, as the Apostle intimates—is the cause of much dead-letter prayer. Compare the petitions taught in the Lord's Prayer, of which the glory of God and the blessing of our fellows are the major chords. Unless these attune our personal desires, we shall express them but in vain, for they are primary conditions of answered prayer.

"2. *Bold.*—'Come boldly unto the throne of grace' (Heb. iv., 16)—not the boldness of presumption, but of confidence, sincere in its purpose, filial in its plea. The invitation is clear, its meaning unmistakable, issuing from the God of infinite sympathy, generosity, and power, who 'giveth to all men liberally and upbraideth not' (Jas. i., 5).

"3. *Believing.*—'Ask in faith, nothing wavering' (Jas. i., 6)—faith, not in our prayers, but in God. Not our possession of a bank-note, nor our physical capacity to present it at the bank, but the stability of the bank itself, is guarantee that we shall receive payment at our call. Without faith, boldness is futile, and clamor is but vain; with it, we may remove difficulties mountains high. Praying and not expecting, is like ringing a door-bell and running away. If we do not believe, why pray? If we do why not expect?

"We may sometimes answer our own prayers, as when the Master bade His disciples 'Pray ye the Lord of the harvest, that He will send forth laborers,' and immediately afterwards *He sent them forth* to begin the work themselves.

"4. *Fervent.*—'The effectual fervent prayer of a righteous man availeth much' (Jas. v., 16). 'I will not let Thee go except Thou bless me'; 'Oh! that Thou wouldst bless me indeed,' are prayers that betoken an earnestness not to be denied.

"5. *With Thanksgiving.*—Thus are we to 'make our requests known unto God' (Phil. iv., 6). For lack of this much prayer is doomed to disappointment. Little prayer proves ignorance of self; little praise shows ignorance of God. Every answered prayer that is made the subject of praise becomes a stepping-stone to the higher reaches of Divine favor and is the earnest of another.

"6. *Communion.*—'If ye abide in me and my words abide in you, ye shall ask what ye

will, and it shall be done unto you' (John xv., 7). Fulfil this condition and you cannot ask amiss, because your inmost desire will be in unison with the mind of God. If we abide in Him does not mean approaching Him in times of need, and living at others, apart from Him. Yet this is our all too common habit — forgetting him by day, and expecting Him to remember us by night. To pray merely when we want something is to know but little of communion with the Lord.

"Much prayer becomes as a 'dead-letter,' because we abide not in Him; and we are unfamiliar with His will because His words do not abide in us. Forgetful hearers cannot share the privileges of the Lord's remembrancers.

"How human we are, even at the best! We find it so hard to observe all these conditions, simple though they seem to be. But God gives no promise without conditions attached; fulfil them, and His promises are sure. '*Bring ye the whole tithe into the storehouse*, and prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. iii., 10, r. v.).

"He that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence for the future."

OUR JHANSI HOME.

THOSE interested in the growth of our youngest mission station will be glad to hear of the beautiful responses to the appeal of our Medical missionaries for a Home, published in the November *Missionary Link*. Our missionaries, realizing that our Society has not a dollar to expend in buildings, and that we cannot superimpose on our Board the added effort of raising money for this purpose, felt that a generous response would come in answer to their prayers. Their hearts will be cheered to renewed effort when they hear that already \$1685 of the needed \$3000 is in hand. Five dollars came as a "nest-egg" for this fund, followed quickly by \$600 from a generous friend. Later, Mrs. W. M. Walton Clark directed the \$1000 legacy of her father, Mr. Richard L. Wyckoff, in this direction. Other gifts followed in this channel, and two of the most acceptable came at our

November public meeting, and at the New Brunswick, N. J., anniversary, when two of the servants of the Master followed His command by each slipping into the hand, with a warm grasp, a \$5 bill, which seemed a direct outcome of aroused interest. Blessed donors! you little know the joy you are giving our devoted missionaries, and the comfort it will add to the development of their Hospital work.

CAN YOU?

ONE avenue is open to many a worker for Christ in our midst, who loves to spread the printed page as a silent power witnessing for Christ. One of our late Vice-Presidents, Mrs. J. J. McComb, realizing this power, made us an annual donation of one hundred dollars to print leaflets in the interest of our missions. Much as we miss her generous gifts in many directions, far more in this, as no one has been found to supply her place. We long to publish scores of thrilling mission experiences every year, and just now have before us a most attractive tribute to our Yokohama school from the pen of Miss Helen Knox Strain, one of our missionaries, who has taken unusual pains in illustrating it with her own photographs. Can you "gather up the fragments" for this call?

MEMORIAL.

ANOTHER of our workers, Mrs. David J. Ely, left our ranks, November 13, 1902, to join the host above, rejoicing in their labors for the reign of the Messiah on earth. Since 1870 she was connected with our Board as a manager, and early took upon herself to support special objects in the field. Among them was one of our Bible women in Japan, with whom she maintained a constant correspondence. It was very touching to see in Yokohama with what veneration and love this representative held Mrs. Ely and how tenderly she preserved her photograph on the wall of a room where all the most sacred treasures were gathered. Although Mrs. Ely had been in delicate health for some time, we saw her last at our spring meeting, when she said, "I made a great effort to attend, as I may not be here in the fall." Following her example we, too would be "instant in season," for the night cometh rapidly when no man can have the priceless privilege of work.



PILGRIMS AT THE MELA, AT THE JUNCTION OF THE GANGES AND JUMNA RIVERS, ALLAHABAD, INDIA.

FOR MISSION BANDS.

PAY-DAY AT THE ORPHANAGE.

By S. D. DOREMUS.

YOU cannot think what a beautiful place our Calcutta Orphanage is, the most lovely for the purpose of any I saw in India. It does not belong to us, but to the municipality of the city, which gives us this home for our little orphans as long as we take any that are sent us, so you see I feel free to praise it as much as I can. How I loved to go there, away from the din and confusion of the great noisy city, and once in the enclosure I could breathe freely in the attractive grounds, with their broad, neatly trimmed lawns, and under the shade of grand old trees of tropical growth! The sight of the birds with brilliant plumage, flitting through the wide-spreading branches, was one not to be seen out of the East.

And then there were the brown-skinned, dark-eyed little ones in that large family, making merry in the playground, and greeting me with smiles and salaams and helping me feel it was quite worth while to have gone to India, that I might see them. I

loved to go to their sewing-room, where all were gathered busily stitching on various garments or patchwork, and beguiling the time with our sweet hymns or their weird native songs, while their fingers kept time with the melody. Or they would recite long passages of Scripture, and answer all my questions with a zest and readiness which quite took me by surprise, and never once did they make a mistake in chapter and verse. Do you think many of our little Sunday-school scholars can do that?

One morning when I was in the office of Miss Costellow, who is their missionary mother, a troop of girls, in their spotlessly white saris came in and stood most demurely in a half-circle. "What is this for?" I asked, and quickly the answer came, "Oh, it is pay-day, and the girls are coming for the money they have earned through the week."

And how do you think they had earned it? Here was one strong, well-grown girl, who had taken charge of all the mats; for you must know that every night all that bevy of children sleep on them, neatly placed in rows on the floor, for this is the

way, just as in Bible times, that all natives prefer, and we are training our girls for the life they will have to live when they grow up. In the morning these mats must be carefully looked over, and aired and rolled most compactly, to be stored away in the daytime. You see what a responsible duty this is, and what training it requires to do it thoroughly. So I think *that* girl fairly earns her money, don't you?

Here was another who helped her in folding and storing the blankets, as it was winter-time, for in India they do not have sheets as we do, and often have I seen both men and women lying on the ground, covered with thick quilts from head to foot to keep warm on chilly nights. One girl sorted all the soiled clothes for the wash, and another took them, when clean, and put them in their places. Here two little girls appeared who dusted the Chapel, and well they earned their money, for you never saw such dust as they have in India, where it does not rain for months and months at a time. Then there were the tables to be washed, where they eat, or work, and the milk-cans to be kept spotlessly clean, for many of that large family depended on the milk, which does not keep very well in a climate as hot as that of India. Here was a girl who trimmed and filled all the lamps, and, as she came forward for her pay, I thought she had well earned it, because I would not have enjoyed this duty. The bread-makers were most important, of course, for on them rested the care of the little native rolls, which looked for all the world like flat stones.

Last of all came some sweet-faced girls who had the care of the little ones when they took their morning bath, and saw that they were tidy before school-time. I knew they had hard work in earning their money, as the little people in India are like those all the world over, who love mud pies and other games which make fingers and faces not presentable.

Now all this work was carefully looked over and commended if well done, and the exact value of the service paid out. And why? Because these orphans in their beautiful training must be taught the priceless luxury of giving, and, what is more, giving to some one who has not all that they have in their attractive home. So week by week they decide where their well-earned money shall go, and they follow the gift with loving

prayers, for some of it supports other little orphans, or is devoted to some special work which the missionaries tell them about, that they may choose how it shall be spent.

How much do you think these orphans and the girls in the Lily Lytle Broadwell Memorial School gave last year of the money they had earned? You will be astonished as I, to hear that it was 242 rupees, or about \$81.00. Are you not glad that you have helped to make it possible for these dear children to be trained in the love of Christ and to learn for themselves what He taught us, "It is more blessed to give than to receive"?

NAMING THE BABY IN CHINA.

CHINESE children have odd names—at least they seem very funny to Americans.

The name given to the child is called its "milk" name, and is supposed to last only until the boy enters school. Whether boy or girl, it may answer a good part of its life to the place it occupies in the family, whether first, second, or third. If a girl, she may be compelled to answer to "Little Slave," and, if a boy, to "Baldhead."

A friend who was educated in a school situated in Filial Piety Lane, and who afterward lived near Filial Piety Gate, called his first son "Two Filials." Another friend had sons whose names were "Have a Man," "Have a Mountain," "Have a Garden," "Have a Fish." . . . The names of girls are, "Beautiful Autumn," "Jade Pure," "Charming Flower," "Lucky Pearl," "Precious Harp," "Covet Spring"; and the parent's way of speaking of his little girl, when not wishing to be self-depreciative, is to call her his "Thousand ounces of gold." Boys may be called, "Dog," "Flea," "Fragrant Palace," "Learned Treatise." — Professor HEADLAND.

"In Canton is the Temple of the Five Genii. The legend is that the five Genii came to Canton riding through the air on rams, bearing the five grains emblematic of plenty. This tradition has given to Canton the name "City of Rams." In a tower of this temple is a large bell, said to weigh 10,000 pounds. Among other sights is the celebrated water clock which was first put up in A. D. 1324."

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from November 1 to November 30, 1902.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
"Mrs. Walter Baker Mem'l Band," Miss E. B. Sharp, Treas., Mr. B. C. Hardwick,	\$100 00
Mrs. H. T. Todd, special,	1 44
Lowell.—Y. W. C. Ass'n, Miss L. A. Bigelow, toward support of Tawari, Bible Reader, Cawnpore,	5 00
Mrs. Lewis Dexter, Jr. (N. B., Canada), for Pyari, under Miss Todd, Allahabad,	5 00
Worcester.—National American Relief Com., Miss E. C. Wheeler, Sec'y, for industrial work, Calcutta Orphanage,	25 00
Total,	\$136 44

NEW YORK.

Brooklyn.—E. St. J. L., for support of Onirao Lings, Allahabad,	\$30 00
Mrs. E. E. Robinson,	20 00
Miss Marion Clark,	20 00
Corona.—Leverich Mem'l Band, Mrs. M. Le Forte, Treas., for Bible Reader, Japan,	15 00
Ithaca.—Miss A. H. Williams, 5.00; Mrs. J. L. Hardy, 10.00. Total,	15 00
New York City.—Mrs. Davies Coxie, for two scholarships, L. L. B. School, Calcutta,	100 00
Mrs. A. M. Ross, in memory of her sister, Mrs. Hoffman, for M. W. Hospital, Shaughai,	20 00
Miss Julia Driggs,	2 00
Two Members of First Ref. Epis. Ch., Miss A. K. Hays, Treas., for support of Miss Cummings, Cawnpore,	60 00
Mrs. M. K. Jesup,	10 00
A Friend, at November meeting,	5 00
Subscription to <i>Missionary Link</i> ,	12 56
Poughkeepsie.—Mrs. Chas. W. Swift,	5 00
Total,	\$314 56

NEW JERSEY.

Hackensack.—Mrs. Wm. Williams, to complete payment of scholarship, Calcutta,	\$25 00
Morristown.—Mrs. R. R. Proudfit,	30 00
Newark.—Mrs. J. S. Mundy,	2 00
Newark Aux., Mrs. E. D. G. Smith, Treas. : N. Ref. Ch., per Miss Edith Merry, 100.00; Miss J. W. Abeel's subscribers, 20.00; per Miss F. L. Smith : Mrs. P. H. Ballantine (Trinity Ch.), 200.00; Mrs. D. W. Flagler, 2.00; Miss Smith, 2.00. Total	324 00
New Brunswick.—A Friend, at November meeting,	5 00
Mission Band, Miss Anable's School, Miss Jessie Trempley, Treas., toward bed at Jhansi Hospital,	5 78
Passaic.—Y. W. C. Ass'n, Miss E. G. Lanning, Treas., for Miss Irvine's evangelistic work, Shanghai,	6 00
Total,	\$397 78

PENNSYLVANIA.

California.—S. W. State Normal School, Mrs. H. J. Banker, Treas., toward support of Miss Roberts, Jhansi,	\$12 74
Germantown.—W. and O. Band (see items below), X. Y. Z. Society, Miss Bessie Garrett, Treas., for teacher's salary, book fund, and Converts' Home, Calcutta,	375 13
Indiana.—Y. W. C. Ass'n, State Normal School, Miss M. Fair, Treas., for Harriet, medical helper, Jhansi,	60 00
Rosemont.—Miss Wm. F. Dreer,	40 00
Scranton.—Y. P. S. C. E., Grace Ch., Ref. Epis., Mr. W. W. McCulloch, Treas., for Jane, Cawnpore,	5 00
Westchester.—Thanksgiving offering, toward support of Sitara, M. A. M. School, Cawnpore,	5 00
Total,	\$498 87

OHIO.

Columbus.—Mrs. Chas. C. Higgins,	\$1 00
Miss Easton, for Miss May's work,	1 00

Gambier.—Harcourt Place Seminary, Mrs. A. I. A. Hills, principal, towards two scholarships, Calcutta and Shanghai,	\$10 00
Geneva.—Miss C. M. Beach,	4 50
Wilberforce.—C. E. Soc. at University, Mr. Benj. E. Johnson, Pres.,	5 97
Total,	\$22 47

ILLINOIS.

Chicago.—Member of Kenwood Evangelical Ch., Mr. R. B. Boak, Treas., for M. A. M. School,	\$25 00
Dr. H. P. Merriman, for Mary Avery Merriman School, Cawnpore,	50 00
Total,	\$75 00

CALIFORNIA.

Mills College.—Tolman Band, per Mrs. C. T. Mills, Pres., for Shanghai Hospital,	50 00
Total,	\$50 00
Grand total,	\$1,495 12

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM NOVEMBER 1 TO NOVEMBER 30, 1902.

Mrs. H. T. Todd, .56; Miss Pell, 1.00; Mrs. Rainsford, 1.00; Miss Dean, 1.00; Miss F. Sabine, .50; Mrs. Reynolds, 1.00; Miss J. P. Sabine, .50; Mrs. Simpson, .50; Miss Bement, .50; Miss Parker, .50; Mrs. Doughty, .50; Mrs. Fielding, .50; Miss Hamilton, .50; Mrs. Hendrickson, .50; Mrs. A. M. Ross, .50; Miss M. L. Carter, 2.00; Mrs. H. J. Banker, .50.	\$12 06
Total,	\$12 06

HELEN LOUISE KINGSBURY, *Treas.*

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Allahabad :	
Wash. Prayer Circle, for worker under Miss May,	\$15 00
For Cawnpore :	
Mrs. D. A. Babcock, for Lydia,	5 00
Wm. H. Storrs, 100.00; W. G. Parke, 50.00; for Miss Dietrich. Total,	150 00
For Calcutta :	
Four Germantown Friends, for Manoka,	7 00
Germantown Bible Class, for Lucy Perry,	3 05
Total,	\$180 05
For China :	
Germantown Bible Class, for Mrs. Wong,	5 08
For Japan :	
A. F. Huston, for Mine Yonezawa,	\$75 00
J. A., for Higuchi Fusa,	40 00
For His Pleasure, for Hasoya Natsu,	10 00
God Freely Justifies, for Fuka Zawa Tomi,	5 00
Scranton Willing Three, for Yamado Kaoru,	5 00
Mrs. A. G. Patton, for Miyamats Tane,	5 00
Rev. C. H. Mytinger, for Na-Kamura Yasu,	5 00
Mrs. McMurray and Bisel, for Saiki Yachiyo,	5 00
D. E. R., Baltimore, for Minagaki Yone,	5 00
Miss O Wider, for Ishakama Isa,	30 00
A. M. H., Philadelphia, for Yamana-Ra Yasu,	5 00
Total,	\$190 00
Grand total,	\$375 13

RECEIPTS OF THE PHILADELPHIA BRANCH FOR NOVEMBER, 1902.

Semi-annual interest on Mrs. E. H. Williams Fund,	\$21 00
MARY L. WATERALL, <i>Treas.</i>	

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Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
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Mrs. Mary B. Humphreys Dey, } Anthony Dey.
" In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital, West Gate.
Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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" Inmates of Converts' Home, Shanghai (per month)	5 00
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